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## F. Ross Kinsler Archives Outline

F. Ross Kinsler

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## F. ROSS KINSLER ARCHIVES—GUATEMALA—1964 TO 1977

The early period of the TEE movement, going back to 1962, saw the development of extensive discussion and writing about theological education. The basic concept is very simple, drawing on the experience of the Presbyterian Church of Guatemala. The Western, professional approach to theological education was to gather young candidates in the capital city for three or more years of fulltime study, then send them back to local, largely rural, congregations and presbyteries for pastoral ministry assignments. After 25 years it became evident that most congregations could not support these candidates, and they moved on to other options. At the same time it was evident that leaders of those same congregations, even without special theological and pastoral training, were in fact carrying out the work of ministry with very minimal stipends or as volunteers. TEE offered the possibility of providing theological and pastoral education resources by extension, i.e., by developing networks of local leaders who worked through specially prepared self-study materials individually in their homes, carried out their ministries with input from their studies, and met weekly for one or two hours with a local or visiting tutor to critique, share, and integrate basic learnings that emerged. This arrangement meant that all sectors of the congregations (men and women, elders and young people, indigenous leaders and others) could have access to theological education. The Presbyterian Church of Guatemala, which had in the past had an average of 10 to 15 fulltime students, soon had 100 to 200 part-time students widely representative of the cultural diversity of the church and not dependent on professional salaries.

To review some of the initial communications that soon spread the news about the TEE movement, see the Relevant Archival Notebook, entitled BEGINNING OF THE TEE MOVEMENT, with articles and letters by James Emery, James Hopewell, Ralph Winter, Peter Wagner, Peter Savage, Richard Sturz, Juan Huegel, Samuel Espinoza, Russel Van Vleet, David Legters, Ken Mulholland, Wallace Rehner, Mike Berg, Howard Conrad, Beverly Lewis, Clark Scanlon. This Notebook also contains early editions of the newsletter *Evangelical Seminary*, which later was named *Extension Seminary* (*Seminario de Extensión*) and reports of early TEE programs in Latin America. Two additional NOTEBOOKS contain copies of the newsletter *Extension Seminary* in ENGLISH, Numbers 1 to 10. The SPANISH versions are no longer available.

Soon more extensive reports and books about TEE began to appear. The most extensive and widely distributed book from this early period, *Theological Education by Extension*, was edited by Ralph Winter and published by William Carey Library. It contains Book I: Milestones of a Movement, with articles from Guatemala, Colombia, and the South American Triangle, Book II: the report of a major international workshop, and Book III: practical guidelines for the Overall Structure, the Extension Center, and an Approach to the Curriculum.

During this time, 1964 to 1977, F. Ross Kinsler wrote some 15 OCCASIONAL PAPERS about TEE, which are listed here:

- “Extend the Seminaries”
- “A Working Definition of Theological Education by Extension”
- “Bases for Change in Theological Education”
- “Theological Education by Extension: Service or Subversion?”
- “Mission and Development: A Report of a Seminar”
- “Lessons from Guatemala, The Auburn Trialogue on Alternatives in Theological Education”
- “Our Man in Latin America”
- “What Is Extension?”
- “Guatemala’s Extension Plan: A Revolution in Theological Education”
- “Extension Development in Latin America: A Short-Term Project for Training Specialists in Teaching and Writing”
- “God’s Word in Times of Crisis: An Exposition of Jeremiah 1:4-10”
- “The Evangelization of Latin America”

At the end of this period, Kinsler also completed the book, *The Extension Movement in Theological Education: A Call to the Renewal of the Ministry*, published by William Carey Library in 1978 and revised in 1981. Part I contains “Fundamental Concepts and Vision of the Extension Movement. Part II deals with “Regional Issues and Adaptations of the Extension Movement. Part III provides “Tools for Change and Development in the Extension Movement”, including information about the Spanish Intertext Project and the ALISTE Project for training extension specialists.” Spanish versions of some of these and additional Occasional Papers are available in the Notebook entitled DOCUMENTOS OCASIONALES, F. Ross Kinsler, 1964-2000.

The final chapter of *The Extension Movement in Theological Education* calls for the formation of a network of CENTERS FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY/CENTROS PARA ESTUDIOS EN LA EDUCACION TEOLOGICA Y EL MINISTERIO, which challenges participants in this movement to deepen their commitment to creative change in theological education and challenges them to share their findings. This proposal is explained further in Spanish in a Notebook under the same name with suggestions for Correspondence, Publications, Archives, Visits between Centers, Meetings, Workshops, Training, Research, and Finances. A NOTEBOOK IN ENGLISH and another in SPANISH offer reports on ALTERNATIVE THEOLOGICAL EDUCATION programs taken from the Kinsler book and also the Seminar on Theological Education reported below.

The TEE model of theological education places great importance on the development of self-study materials, which is the main channel to enable isolated students to work through the basic theological and pastoral course content, along with their daily life and service and their regular weekly meetings with fellow students and tutors or mentors. At



this time the wider field of education was experiencing major ferment and considerable controversy. In particular, programmed instruction offered considerable insight into the processes of teaching and learning that were relevant to the multiple TEE programs in urgent need to provide careful guidance for large numbers of scattered students. Many TEE leaders dedicated years to this task, with mixed results. F. R. Kinsler wrote lengthy self-study, programmed texts on the book of Mark, the book of Jeremiah, and the book of Romans, which were copied or published in many languages (see samples). At the same time we were encouraging colleagues to consider the pedagogical challenge of Paolo Freire and Ivan Illich, whose critique of schooling was devastating for many and whose contribution was liberating.

Another major effort led to the organization of voluntary organizations to assist TEE leaders, especially throughout Latin America, under the abbreviations CATA, CLATT, AETTE, ALISTE, ALIET, etc. Many workshops were organized, and hundreds of colleagues were offered training in the writing, testing, and improvement of self-study materials. National and regional associations held periodic meetings to deal with the problems and opportunities of the movement. There seemed to be no limit to the possibilities, even with very minimal economic resources. (See the SPANISH NOTEBOOK entitled TALLERS 1969-1974 and the ENGLISH NOTEBOOK entitled WORKSHOPS 1968-1969) For major presentations on TEE in Spanish see DOCUMENTOS OCASIONALES, F. Ross Kinsler 1964-2000. Kinsler gathered correspondence, addresses, and reports of the Intertext project during a sabbatical at Pittsburgh Theological Seminary 1968-1969.

Another important resource for the development of TEE is the NOTEBOOK IN ENGLISH with two major resources, one entitled Materials for Workshops on Theological Education by Extension and another entitled Seminar on Theological Education. The former offers a series of exercises of two to three hours. The latter, which was prepared by James Emery, has been used for training sessions of two to three months. Another NOTEBOOK in Spanish entitled Talleres, 1969-1974, CATA reports developments in the TEE Movement.

**OCCASIONAL PAPERS, F. ROSS KINSLER  
GUATEMALA, 1964-1977**

- “Extend the Seminaries”
- “A Working Definition of Theological Education by Extension”
- “Bases for Change in Theological Education”
- “Theological Education by Extension: Service or Subversion?”
- “Mission and Development: A Report of a Seminar”
- “Lessons from Guatemala, The Auburn Dialogue on Alternatives in Theological Education”
- “Our Man in Latin America”
- “What Is Extension?”
- “Extension Development in Latin America: A Short-Term Project for Training Specialists in Teaching and Writing”
- “Inductive Study of the Book of Jeremiah”
- “Inductive Study of the Book of Mark”
- “Inductive Study of the Book of Romans”
- “God’s Word in Times of Crisis: An Exposition of Jeremiah 1:4-10”
- “The Evangelization of Latin America”

## F. ROSS KINSLER ARCHIVES—GENEVA—1977 TO 1983

The second period in the development of the Theological Education by Extension Movement corresponds to the six years during which Kinsler was based in Geneva at the Program on Theological Education of the World Council of Churches. By this time the other key actors in the movement had left Guatemala and assumed other tasks, and Kinsler was invited to join the staff of the PTE/WCC with the expectation that he would carry on his work with the movement among his other responsibilities. This was, of course, a critical time for that movement.

Back in the 1960s James F. Hopewell was Director of what until 1977 was called the Theological Education Fund, with headquarters near London. It was then moved to Geneva and integrated more directly with the WCC. In his travels he visited the TEE program in Guatemala and found there a critical challenge for theological education around the world. He expressed that challenge in this way: "The theological student as candidate to carry out the mission of the church." He posed the question as to the kind of theological school we would create if we had no knowledge about the form and function of seminaries as they now exist. And he suggested that the Guatemala model even then might offer a powerful alternative, because it offers the possibility of taking theological education to the natural leaders at the forefront of the church's mission in the world. In 1973 the Theological Education Fund held its annual meeting with the central theme, Innovative Patterns of Theological Education. F. Ross Kinsler was invited to present the Guatemala case for TEE, along with other alternative models, and the report of that meeting was published under the title *Learning in Context: The Search for Innovative Patterns in Theological Education*. In 1975 Kinsler was invited to Johannesburg for the introduction of a major proposal by the Association of Southern African Theological Institutions and the Theology Department of the South African Council of Churches. This program, which is called the TEE College, serves many denominations throughout Southern Africa today with over 3000 students at several levels and uses several languages. Kinsler returned for the 30<sup>th</sup> Anniversary celebration in 2005.

In 1977 Kinsler became Assistant Director of what by then was called the Program on Theological Education of the WCC, based in Geneva. He was immediately given the task of launching a newsletter called *Ministerial Formation*, which would augment the interchange of the ecumenical movement widely with the specific challenges of theological education, including Theological Education by Extension. It was evident that many of the issues and concerns were directly or indirectly related to theological education. One example is the April 1982 edition of the *International Review of Mission*, which carried the theme "Equipping God's People for Mission" and includes reports of many TEE programs from around the world.

The PTE periodically organized major consultations, including the following:



**Orthodox Theological Education for the Life and Witness of the Church**

Basel, July 4-8, 1978

**Ministerial Formation**

Manila, July 7-10, 1979

**Theological Education in Europe**

Herrnhut, October 4-18, 1980

**Global Solidarity in Theological Education**

Toronto, 12-15, July, 1981

Subsequently the PTE staff was engaged in preparations for the Sixth Assembly of the WCC, which took place in Vancouver in July-August, 1983. The theme of that Assembly was "Jesus Christ—The Life of the World." The Official Report carries the title "Gathered for Life."

During the period from September 1977 to July 1980 Kinsler reported in detail the business, events, and reflections of the PTE staff through a series of 54 Staff Memos that were circulated among PTE and WCC staff and among wider circles of colleagues and organizations related to theological education. Many of these memos carried attachments dealing with specific concerns of theological education, often in preparation of or following up significant events, meetings, and publications. These Memos are available in another NOTEBOOK with the title PTE STAFF MEMOS, September 1977-July 1980.

Major documentation of the rapidly growing TEE movement goes back to 1973, with the publication of a report by Wayne C. Weld with the title *The World Directory of Theological Education by Extension*, Pasadena: William Carey Library, 1973. Weld estimated that there were 16,000 extension students by that time. Ten years later he published a supplement report with an estimated 25,655 students and 238 TEE institutions in 59 countries.

The growth of TEE in Africa was especially urgent due to the rapid growth and diversity and needs of the churches in that region. In 1983 Johathan Hogarth, Kiranga Gatimu and David Barrett published *Theological Education in Context: 100 Extension Programmes in Contemporary Africa*, Nairobi: Uzima Press, 1983.

Occasional Papers by F. Ross Kinsler from this period are listed below, and they are available in the NOTEBOOK entitled as below.

**OCCASIONAL PAPERS, F. ROSS KINSLER, GENEVA  
1977-1983**

- "Mission by the People"
- "Theology by the People"
- "Theological Education by Extension Comes of Age:  
Current Developments and Critical Questions"
- "Jesus Christ the Life of the World: Voices from Vancouver"
- "The Challenge of Vancouver '83"
- "Mission and Context: The Current Debate about Contextualization"
- "Theological Education by Extension in Africa: A Brief Survey"
- "Kairos in Theological Education: Changing Perspectives  
from the Underside"
- "Popular Theological Education: An Historical Perspective"
- "Primary Health Care and Primary Ministries"
- "Ecumenical Perspectives and Theological Education by Extension"
- "Theological Education and Human Rights"
- "U.S./Canadian Consultation on Global Solidarity in Theological  
Education: An Introduction"

At the end of this period Kinsler gathered reports of 29 important TEE programs around the world, and the WCC co-published this anthology with Orbis Books under the name *Ministry by the People: Theological Education by Extension*.

For a full reading of developments in Theological Education by Extension during this period, see PROGRAM ON THEOLOGICAL EDUCATION, STAFF MEMOS, SEPTEMBER 1977-JULY 1980.

See also the PTE newsletter, *Ministerial Formation*, Numbers 1 through 20. The title pages for these numbers are listed. The full contents are to be found in the corresponding NOTEBOOK. Also listed below are the PTE Staff Memos for September 1977-1980.



## F. ROSS KINSLER ARCHIVES—SOUTHERN CALIFORNIA 1983 TO 1987

The third period in the development of the Theological Education by Extension Movement is linked here with the movement of the Kinslers from Geneva and the World Council of Churches to Southern California as Ross became Director of the Southern California Extension Center of San Francisco Theological Seminary. In this way he was able to continue working with the TEE Movement in a specific context. He kept a detailed record of his involvement with a local extension program and also carried on his reflection and writing in communication with the global movement. He continued to record his concerns and experiences of the four years in Southern California through 185 memos, many of them with attachments, dealing with all aspects of that local program and the wider movement.

One NOTEBOOK begins with a summary of the Vision of the Southern California Operating Committee of San Francisco Theological Seminary, and it contains other reports of special programs offered during this period in Southern California—reports of the director, fliers of special events, classes for the certification of Christian educators, a January term for clergy and laity with a focus on human rights, a regional convocation on worship, denominational studies on Central America and the struggles of the poor, ministry and mission in the Black Church, a travel seminar to Central America and another to Mexico, classes with Korean-American pastors, workshops on urban ministries, a lectureship on divorce and healing, a workshop on Transforming Bible Study, etc. Planning for these and other programs was based on extensive examination of the demographics of the region and a recognition of the shift of political, economic, and cultural initiatives from the east to the west coast of the United States and the massive confluence of peoples from all over the world, especially from Latin America and the Pacific basin.

San Francisco Theological Seminary had taken significant steps in Theological Education by Extension well before this period with Ross Kinsler. The Vision Statement includes a summary of these developments:

*San Francisco Theological Seminary has evolved from a small, pre-ministerial theological school to a wide—flung network of theological education programs for clergy and laity. The Doctor of the Science of Theology, which enables experienced pastors to attain excellence in a theological discipline and in an aspect of ministry over an extended period of field-based studies, was introduced at SFTS in 1961. This became the precursor for the Doctor of Ministry, a shorter, field-based program focusing on excellence in the practice of ministry, which was added at SFTS in 1970 and by 1981 had been adopted by 80 accredited theological schools with a total enrollment of 5,912. In 1969 this Seminary was among the first to introduce the internship year as an integral part of the Master of Divinity program, which let to significant steps in contextual education for future ministers. In 1974 the Seminary introduced the Master of Arts in Values, an extension program that challenges and*

*equips laypeople from diverse professions and contexts to take seriously their Christian vocation in the world. In 1980 SFTS established five extension centers among the eight western states to strengthen these degree programs and to provide close working ties with congregations, presbyteries and synods in the development of additional continuing education opportunities for clergy and laity.*

*These new programs not only extended the outreach of the Seminary; they broadened, deepened, and transformed its vision. It is now clear that theological and ministerial formation can and should be made available and adapted for experienced clergy and laypersons as well as pre-ordinands, for women as well as men, for people of every ethnic, racial, and socio-economic background. It is equally evident that the participation and contributions of this wide range of people require changes in curricular design and philosophy of education in order to take full account of the new relationships between theory and practice, theology and context, academic work and life experience, between teachers and students, the seminary and the church, clergy and laity, the church and the world. Testimonies of faculty and students alike indicate that these new relationships are leading them to a more meaningful, dynamic, and effective appropriation of resources and skills for their common, though diverse, ministerial and theological vocation.*

Over the past 21 years SFTS has offered a full academic, M.Div. option through its Southern California Extension Center, primarily for part time students. Recently, however, the Seminary Board, in the face of a serious economic crisis, decided to close this program, which in turn has caused the emergence of a new, autonomous, seminary program for Southern California, amplifying the previous program. Critical issues and primary goals expressed in the original Vision Paper are:

**Ministry by the People**  
**Contextualization of the Gospel**  
**The Unity of the Church**  
**Justice and Peace**  
**Koinonia**

Further exposition of the Vision and Mission of theological education in Southern California and much wider is evident in the following OCCASIONAL PAPERS, F. ROSS KINSLER, SOUTHERN CALIFORNIA, 1983-1987.

“Theological Education Systems—Biblical-Theological Foundations”  
“Popular Theological Education--An Historical Perspective”  
Some Initial Reflections”  
“M.Div. Studies in Southern California”  
“Theological Education among the People—A Personal Pilgrimage”  
“From John Calvin to Allan Boesak—JanTerm 1987”  
“Education for Global Mission—Current Opportunities”  
“The Gospel and the Poor: Lessons from Central America”



“The Extension Centers, San Francisco Theological Seminary?”  
“Ingredients for a People’s Theological Seminary:  
Some Initial Reflections”  
“Theological Education by Extension: A Vision and a Movement”  
“Kairos in Theological Education: Changing Perspectives  
from the Underside”  
“Sanctuary for Central American Refugees”  
“Why Declare Sanctuary? Bringing Central America Home”  
“The Frontier Is Here: A Mission Education Matrix”

For a complete reading of developments and issues in Theological Education by Extension during this period, see the list of 185 MEMOS. The actual contents of all these memos is available in the following NOTEBOOKS:

MEMOS 1 – 37, September 1983 – <sup>June</sup> 1984

MEMOS 38 – 78, July 1984 – June 1985

MEMOS 79 – 131, July 1985 – June 1986

MEMOS 132 – 185, July 1986 – June 1987



## F. ROSS KINSLER ARCHIVES—COSTA RICA 1987 TO 2000

During this thirteen year period Ross and Gloria Kinsler were based at the Latin American Biblical Seminary/University (SBL/UBL) in Costa Rica. Gloria was involved primarily in guiding delegations of North Americans through Central America, which was for many a transformative educational experience in the face of wars and atrocities, especially in Guatemala, Nicaragua, El Salvador, and Honduras. Ross joined the faculty of the seminary, which at that time obtained recognition as a university. He participated in the development of a diversified, decentralized, and contextualized model at university levels and also at more popular levels. By this time the UBL was widely known for its commitment to Latin American Liberation Theology and its commitment to alternative models of theological education. The seminary/university developed partnerships with institutions and programs not only in Central America but also in other parts of Latin America. Most of the students were employed in churches and other entities, so they could only study part time in their own countries and set aside occasional periods of intensive study there and at the Costa Rica campus with periodic visits of our faculty and adjunct faculty. Records of and reflections on the development of Theological Education by Extension during this period are to be found in a NOTEBOOK entitled LETTERS FROM COSTA RICA, 1987-1991 and another NOTEBOOK entitled UBL/SBL MEMOS IN ENGLISH, 1-62, Costa Rica. Also available, from this period, is the collection of OCCASIONAL PAPERS, F. ROSS KINSLER, COSTA RICA, 1987-2000.

There is also a large collection of MEMOS EN ESPAÑOL. These are to be found in NOTEBOOKS identified as follows:

1988 MEMOS   1989 MEMOS  
1990 MEMOS   1991 MEMOS  
1992 MEMOS   1993 MEMOS   1994 MEMOS  
1993 CIRCULARES   1994 CIRCULARES

The list of topics for all of these memos in English and in Spanish can be found at the end of this chapter of the KINSLER ARCHIVES. The actual contents for all of these MEMOS is available in the NOTEBOOKS indicated above.

A major resource from this period is the book-workbook *Opting for Change: A Handbook on Evaluation and Planning for Theological Education by Extension*, edited by F. Ross Kinsler and James H. Emery and published by William Carey Library and the Program on Theological Education of the World Council of Churches. This book begins with essays about the TEE movement and the problem of evaluation and accreditation. Following is a collection of workshop suggestions on theological and educational foundations, spiritual formation, structures, ideology, and values, contextualization and globalization. The final segment is a collection of exercises dealing with curriculum, study materials/experiential learning/seminars, students and facilitators. This resource is available in English and Spanish in the F. ROSS KINSLER ARCHIVES, COSTA RICA.

The Spanish title is *Opción por el Cambio: Manual de evaluación y planificación para la Educación Teológica por Extensión*.

**OCCASIONAL PAPERS, F. ROSS KINSLER  
COSTA RICA, 1987-2000**

- "Kairos in Central America: A View from Costa Rica"
- "Theological Education in Abya-Yala—Incarnation and viability:  
The Evolution of a Model, Latin America Biblical Seminary"
- "Costa Rica and the Quest for Peace in Central America"
- "Theological Education by Extension and the New Technology"
- "Latin Americana Biblical Seminary—Trinity Grants Program"
- "Visit to Vancouver, July 1994"
- "What is at Stake in Central America?"
- "Faith, Economics, and 'The Third World War'"
- "Discipleship in an Oppressive World: Reflections on Ched Myers'  
Political Reading of Mark's Gospel"
- "God's Mission, Our Mission: Latin America at the Dawn  
of the Third Millennium"
- "Doing Theology in Anglo and Latin America—Personal  
Reflections"
- "Seoul Consultation on Unity in Mission"
- "Global Spirituality—Recommended Readings"
- "High Intensity Theological Education: In Central America  
a Seminary Responds to Low-Intensity Conflict"
- "Reflections on the Nicaraguan Election"
- "The Nicaraguan Election: A Triumph of Democracy  
or a Casualty of low Intensity Conflict?"
- "The Martyrs' Testimony—Apocalypse Now"
- "Theological Education as an Affirmation of Life: A Model  
of Diversified Theological Education—Latin American Biblical  
Seminary/University"

Another major resource in Spanish is a study module entitled *Nuevos Caminos en la Educación Teológica*. It was prepared by Kinsler as a course in the UBL university program. It contains a number of articles about Theological Education by Extension and additional writings that deal with education and mission. It is divided into 10 chapters or sessions, each of which includes assignments for reflection and discussion. Among the additional authors are René Padilla, Ted Ward, Washington Padilla, Francisco Mena, Orlando Costas, and David Esterline.